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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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UNIVERSAL SALVATION.

A VERY ANCIENT DOCTRINE: WITH SOME ACCOUNT OF THE LIFE AND CHARACTER OF ITS AUTHOR.

A Sermon Delivered at Rutland, Vermont, in the year 1805.—By LEMUEL HAYNES. A M.

Genesis iii 4.

AND THE SERPENT SAID UNTO THE WOMAN, YE SHALL NOT SURELY DIE.

The holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree —if he eat of that, *that he should surely die*, was the declaration of the Most High.

Happy were the human pair amidst this delightful Paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquility, by endeavoring to reverse the prohibition of the Almighty, as in our text, *Ye shall not surely die.*

She pluck'd, she ate,
Earth felt the wound; nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. MILTON.

We may attend,—To the character of the preacher; to the doctrines inculcated; to the hearer addressed; to the medium or instrument of the preaching.

1. As to the preacher, I would observe, he has many names given him in the sacred writings, the most common is the devil That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi. 3. and many other passages of Scripture. He was once an angel of light and knew better than to preach such doctrines; he did violence to his own reason.

But, to be a little more particular, let it be observed.

1 He is an old preacher. He lived above one thousand seven hundred years before Abraham; above two thousand four hundred and thirty years before Moses: four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be *full of all subtlety, and a child of the devil*, not only because he was an enemy to all righteousness, but on account of his carnal cunning and craftiness.

3 He is a very laborious, unwearied preacher. He has been in the

ministry almost six thousand years; and yet his zeal has not in the least abated. The apostle Peter compares him to a roaring lion, walking about seeking whom he may devour. When God inquired of this persevering preacher, Job ii. 2. *From whence camest thou?* He answered and said, *From going to and fro in the earth, and from walking up and down in it.* He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Mat. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very presumptuous preacher. Notwithstanding God had declared, in the most plain and positive terms, *thou shalt surely die*, or *in dying thou shall die*, yet this audacious wretch had the impudence to confront Omnipotence, and say, *Ye shall not surety die!*

6. He is a very successful preacher. He draws a great number after him.—No preacher can command hearers like him. He was successful with our first parents, with the old world. Noah once preached to those spirits who are now in the prison of hell; and told them from God, that they should surely die: but this preacher came along and declared the contrary, *ye shall not surely die.* The greater part, it seems, believed him and went to destruction. So it was with Sodom and Gomorrah. Lot preached to them; the substance of which was, *Up, get ye out of this place, for the Lord will destroy this city.* Gen. xix. 14. But this old declaimer told them no danger, *Ye shall not surely die.* To which they generally gave heed, and Lot seemed to them as one who mocked; they believed the universal preacher, and were consumed.—Agreeable to the declaration of the apostle Jude, *Sodom and Gomorrah and the cities about them, suffering the vengeance of eternal fire.*

2. Let us attend to the doctrine inculcated by this preacher, *Ye shall not surely die.* Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless eternal death,—as nothing but this would express God's feeling towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death, is to blend crime and punishment together; to suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Gal. iii. 13. What Satan meant to preach, was that there is no hell, and that the wages of sin is not death, but eternal life.

3 We shall now take notice of the hearer addressed by the preacher.—This we have in the text, *And the serpent said unto the woman, &c.* That Eve had not so much experience as Adam, is evident; and so was not equally able to withstand temptation.—This doubtless was the reason why the devil chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignornorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day, 2. Timothy iii. 6. *For of this sort are they which creep into houses, and lead captive silly women, laden with sin, led away with divers lusts.* The same apostle observes, Rom. xvi. 17, 18. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the simple.*

4. The instrument or medium made use of by the preacher will now be considered. This we have in the text. *And the serpent said, &c.* But how came the devil to preach through the serpent?

5. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even satan is constrained to own that there is hell; although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he may the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine The serpent, before he set up preaching Universal Salvation, was a cunning, beautiful, and happy creature; but now his glory is departed; *for the Lord said unto the serpent. because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.* There is, therefore, a kind of duplicate cunning in the matter; satan gets the preachers and hearers also;

And is not this triumphant flattery,
And more than simple conquest in the foe. YOUNG.

3. Another reason why satan employs instruments in his service is, because his empire is large, and he cannot be every where himself.

4. He has a large number at his command, that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives; and is able to preach as well as ever. *Ye shall not surely die.*

2. Universal Salvation is no new fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient develish doctrine.

4. See one reason why it is that satae is such an enemy to the Bible, and to all who preach the Gospel, because of that injunction. *And he said unto them. go ye into all the world, and preach the Gospel to every creature He that believeth and is baptized shall be saved;* but *he that believeth not shall be damned.*

5. See whence it was that satan exerted himself so much to convince our first parents that there was no hell! because the denunciation of the Almighty was true, and he was afraid they would continue in the belief of it.—Was there no truth in future punishment, or was it only a temporary evil, satan would not be so busy, in trying to convince men that there is none. It is his nature and his element to lie.—*When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.*

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only, in substance, repeat Christ's sermons; if they preach *ye shall not surely die,* they only make use of the devil's old notes, that he delivered almost six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject: As the author of the foregoing discourse has con-

fined himslf wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon: But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this Universal Preacher with that respect and veneration which he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, *Render unto all their dues.*

From the Mariner's Magazine.

REVIVAL AT SEA.

New-York, July 18th, 1825.

Dear Sir.—As I know you feel a deep interest in every thing that concerns the salvation of seamen, it gives me great pleasure to be able to state that a glorious work of grace was experienced among the crew of our ship, on her late voyage to the South Seas. As is my uniform practice, on commencing the voyage, which was probably to continue three years, I made the crew a special subject of prayer.—After we had been out 4 or five months, three young men became solemnly impressed with a sense of their lost state as sinners. The work commenced as follows:—One of the young men came to me to borrow some books.—I lent him, among others, *Bunyan's Pilgrim's Progress;* he took it to his apartment, and, with several of the crew, passed the evening in reading and ridiculing it, especially the plates, and particularly the one representing the Pilgrim with the burden on his back! Now mark the grace of God! Within 24 hours he had as heavy a burden on his soul as that which appeared to be on the Pilgrim's back. Next evening he called me on deck, and in great distress exclaimed, "what shall I do; I am lost and undone, for I am the greatest sinner that ever lived!"—I asked him how long since he felt so; "ever since (said he,) I sported with that book."—He had indeed been a vile wretch.—Another, who is now dead, was convicted by hearing the 9th chap. of Matt. read, and the verses from 16 to 22 commented on. For about a week the whole crew appeared solemn, and attentive to religious instructions: a number, however, soon turned a deaf ear, and by falsehood and backbiting endeavoured to persecute their more rational shipmates. But our young friends, who it is believed had experienced a saving change, petitioned God for wisdom and strength, and I trust their requests were granted; for they were enabled to steer their course by that precious chart, the Bible. The crew were soon convinced, by the pious walk and conversation of these young men, there was indeed a reality in religion. A general reformation soon followed, and the most of the crew entered into a written agreement, that every man who took the name of God in vain, or spoke disrespectually of Christ or his religion, should pay a stipulated fine: after this scarcely an improper word was heard from one month to another. A number resolved to pray to God for grace night and morning; the effects were most happy, and when we arrived home, we had 15 humble praying men! One of the number died in the triumphs of the gospel.

Yours, J. O.

REVIVAL IN GOVERNEUR, N. Y.

Extract of a letter to the Editor of the Christian Watchman, dated Governeur, St. Lawrence Co. N. Y. July 12, 1825.

Dear Sir,—The Lord has done great things for the people in Governeur; the oldest here never before witnessed so wonderful an out pouring of the Spirit as has been manifest for a few weeks past. It appears to be spreading in the different parts of the town, but not so rapidly as it has been, and is very general among all classes

of people, and almost universal among the youth. I have baptized 40, that have united with this little branch of Zion, and expect to baptize many more. Some now stand as candidates. About 60 united with the Presbyterian church last Sabbath. On the main road that runs through this town, there are very few houses where prayer and praises are not heard; and in this village there is but one solitary family but what give testimony that salvation has come to their houses. The moral image of Jesus is seen in parent and child. Meetings are frequent, crowded and interesting, and the prayers and exhortations fervent and powerful.—Never did the sovereignty of God appear more visible.

CRISTIANITY IN INDIA.

The Rev. Henry Townley, Missionary to Bengal, in his Answer to the Abbe Dubois, (p 94 5) says:—"With regard to the number of Hindoo converts resulting from the labors of the Baptist missionaries in Bengal, from what I have seen and heard at Calcutta, Serampore, Cutwa, and other parts of Bengal, they have amounted to several hundreds." This number, it will be observed, includes the Baptist only. The Rev. Mr. Hough, Chaplain to the East India Company at the Madras station and also a Missionary, gives, in his reply to the same Abbe Dubois, the following statements:

"I will not dwell upon the native congregations—amounting to about one hundred and sixty—assembled by the Baptist, the Church, the Methodist, the London, the Scottish, and the American, Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly THREE THOUSAND CONVERTS, who have renounced all their superstitions, have embraced the Christian faith upon principle, are living according to the Saviour's commands, and thus adorning their profession in the midst of idolatary and iniquity. The strictest attention is paid to their moral conduct: and when it is not in conformity with their profession, they are suspended, and denied the privilege of communion, until the missionary is satisfied as to the sincerity of their repentance. Many have died in the faith, and given every proof that divine grace had regenerated their hearts.

"Here I might close my argument with triumph! But I have not done.—There is a body of Christians in South India to which I have not referred.—They are the fruits of the labors of the Danish missionaries at Tranquebar, and the German missionaries of the Christian Knowledge Society, and have been converted at different periods during the last century. They occupy eight principal stations—Verpery, Tanjore, Tranquebar, Trichinopoly, Tinnevelley, Cuddalore, Madura, and Ramnad. They are to be found also, in small numbers, scattered through many villages of South India. M. Dubois has some acquaintance with these people; and he will, perhaps, know, that when I state them at 20,000, I estimate them far below their actual number." *Rec. & Tel.*

THE SEA CAPTAIN.

The stage was crowded with passengers as it passed from New-York to Boston. It was late in the evening when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship: in a dreadful storm his ship had been wrecked, every cent of his money and all his property destroyed, and every soul on board had been lost except the captain who had saved his life by being on a plank, at the mercy of the waves for several days together. The company

were interested in this narrative; they pitied the poor captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale, and telling of an escape almost miraculous, should confirm almost every sentence with an oath.—Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B. one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it should come up. The proposal was agreed to. They walked on alone. Says Mr. B. did I understand you last night—the stage made much noise: did you say that you had lost your ship? 'Yes.' That all your crew were drowned except yourself. 'Yes.' That you saved your life on a plank. 'Yes' Let me ask you one more question: when on that plank, did you not vow to your God, that if he would spare your life, you would devote that life to his service? 'None of your business,' said the captain angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he should not sup with them, as he was so unfortunate as not to have any money. Mr. B. takes from his pocket and offers him a handsome bill. 'No,' says the captain, 'I am poor, yet I am no beggar' But replied Mr. B. I do not give it to you as to a beggar, but as to an unfortunate brother. You must learn that I profess to be a Christian, and I am taught by my religion to do good unto all. The gospel prescribes no limits to benevolence; it teaches us to do good to all. The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left town. He was informed on the morrow at sunrise. They then parted, as it was supposed, for ever. The Captain went home with a heavy heart, while Mr. B. retired to rest, satisfied that he had honoured his Father who seeth in secret. He was surprised the next morning at daylight to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, presesd it, and said, 'Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God, that I would live differently from what I had ever done; and by God's help from this time forward, I am determined to do so.' The captain could not proceed; they pressed each other's hands and parted, probably to meet no more in this world. *Mar. Mag.*

From Lee's Revival Sermons.

DYING HOURS OF THE UNPARDONED SINNER.

The unpardoned sinner is especially and often sensibly, miserable in a dying hour

Through this solemn seene we all must shortly pass. What folly and madness, to neglect a seasonable preparation! In this life the sinner finds something to divert and engross his attention. Pleasure, prospects of gain, or honour, present the objects of his happiness, and fire his eager pursuit. But what will comfort him in death—when most he needs support? when the evils he feared roll in as a flood—all his joys are on the wing; and every prop is torn away! Miserable comforts now are all earthly things. The sting of remembered misimprovement alone remains Weeping friends can administer no relief. He has the pains of death to endure without a comforter. Sad reflections upon a sinful life bear down his spirits. Conscience, without mercy, accuses. A dark and dreadful eternity is opening before him: while the heart is hard—sin unpardoned—

God angry—Christ hidden, and hell moved for his coming.—What heart must not bleed to hear his complaints! All are in vain. The disease prevails The work of death advances. Nature sinks The silver cord is loosed. The awful scene is now closed. With unceterable reluctance the soul is torn from the body, and from every object of its love and confidence, to enter upon a state of perfect and endless suffering. What tongue can express, what mind can conceive, the horror of such a departing soul? Say, my friends, is he not miserable? Answer the question to your conscience, impenitent sinner; and reflect that the awful experience may be your own, ere a few hours shall have elapsed. No longer, then, trifle with your eternal interest, nor plant your dying pillow with thorns.

Upon this subjeet it is too painful to dwell; and if truth can have any weight sufficient has already been said, to awaken the most hardened and secure. The horrors of a death bed, will out weigh the pleasures of a sinful life. Yet these are but the begiunings of sorrow.

FAMILY WORSHIP.

From the Life of the Rev. Philip Henry.

It is the judgment of archbishop Tillotson, in that excellent book which he published a little before his death upon this subject, "That constant family worship is so necesary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of christians, or indeed to have any religion at all."—How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had. He that makes his house a little church, shall find that God will wake it a little sanctuary It may be of use to give a particular account of his practice in this matter, because it was very exemplary. As to the time of it, his rule was commonly the earlier the better, both morning and evening; in the morning before worldly business crowded in, "early will I seek thee." He that is the first should have the first; nor is it fit that the worship of God should stand by and wait while the world's turn is served. And early in the evening, before the children and servants began to be sleepy; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family worship, so as to make it most solemn and most likely to answer the end. He always made it the business of every day, and not (as too many make it) a by business. This being his fixed principle, all other affairs must be sure to give way to this. —And he would tell those who objected against family worship, that they could not get time for it; that if they would but put on christian resolution at first, they would not find the difficulty so great as they imagined; but after a while, their other affairs would fall in easily and naturally with this, especially where there is that wisdom which is profitable to direct: nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their business, to keep it from ravelling.—He was ever careful to have all his family present at family worsbip; though sometimes, living in the country he had a great household; yet he would have not only his childen and sojourners (if he had any) and domestic servants, but his workmen and day labourers, and all that were employed for him, if they were within call, to be present to join with him in this service; and as it was an act of his charity many times to set them to work for him, so, to that he added this act of piety, to

set them to work for God. And usually when he paid his workmen their wages, he gave them some good counsel about their souls: yet if any that should come to family worship were at a distance, and must be staid for long, he would rather want them, than put the duty much out of time; and would sometimes say at night, "Better one away than all sleepy."

On this important but much neglected duty, in addition to the above, the practice of the late Dr. Scott, at once illustrates the character, and piety of that distinguished man, and by the divine blessing may stir up others to go and do likewise.

"I do not know (says he) that, during more than thirty eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home; and, indeed, when that has been the case, some one of my household has generally supplied my place.

"On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general shew symptoms of weariness and inattention.—My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable. In numerous instances I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a charge of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it, on that account; and in some cases the parties have been softened into a more cordial concurrence with us." *Rel. Mon.*

DEATH.

To die!—Ah solemn scene, yet sure! Nature recoils at the gloomy thought, and fain would pass it over

The tyrant may forget the object of his revenge—the parent her smiling offspring, and man his God—but death remembers man must die. Our lot remains unchanged, our doom is fixed.—Earthly splendor is no exemption from his shafts; youth and beauty must obey his mandates—to-day in health, to-morrow, "food for worms." The tender ties of earth cannot prolong our stay; the tear of parental fondness, conjugal affection avail not—the tide of life spent, we must depart to worlds unknown. The pillow of disease is the moment of reflection; we then cast a retrospective eye on time past, —the improprieties, we bid them not welcome—the intruders fix on our minds, and torture our departing spirits. View this picture, ye giddy triflers—ye fashionable libertines—cease to mock Omnipotence. In the last dread conflict, friends may wish in vain—nature's struggle lost—death is conqueror still—Reflect—Reform.

Gratitude.—There is music in thanks, and when I bless the hand that helped me, I feel it again. My praises, my prayers, my thanks, are returned with advantage into my bosom! The giver hath his joy, and the receiver his.

FARRINGDON.

Restraints on Children.—Children like young colts, must be broken, and the sooner the better. SCOTT.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 24, 1825

REVIVAL.

We are happy in being enabled to state, that the work of divine grace recently commenced in Nicholas county, in this state, in the churches under the care of Rev. Dewey Whitney, still continues. In addition to the 15 mentioned in our paper of the 27th July, 20 have been received into the churches since that time, making 35 since the commencement of the work.

DANVILLE COLLEGE.

It is stated in the Boston papers, that 800 or $1000, have been subscribed by individuals in that city, in behalf of the College at Danville, in this state.

Communicated for the Luminary.

OBITUARY.

Departed this life on the 21st of July, Mrs. Nancy Lurton, of Scott county, Ky. in the 38th year of age, age of a pulmonary complaint, leaving behind her a husband, five children and four step children, to lament the the loss of an affectionate wife and tender mother. For four months previous to her death she was chiefly confined to her room and bed; but, patient in all her sufferings and loving to all who attended her, she bore her affliction with fortitude and meekness. She was seen twice in tears, and being asked what was the cause of her weeping, she said, that it seemed as if the Lord would not take her out of the world, nor relieve her bodily affliction, for she said her affliction was more then she was well able to bear. This was the most like impatience of any thing discovered in her, during her illness. One night she raised a conversation with her husband concerning the qualifications that were necessary to fit a person for a dying bed, and said she feared there were too many that depended upon morality, which she said would not do.—She said that she hoped the Lord would not take her out of this world until he would give her firmness and fortitude sufficient to talk to her friends and relations concerning their immortal souls, for she feared they depended too much upon morality, which was very good of itself, but not religion. She said she wanted all her relations to go to heaven. It seemed that her friends lay near her heart. And according to her faith and prayer so it was unto her. The second day previous to her death, her husband came into the room and found her from appearance in the agonies of death. She reached her hand to him, and said, my dear, I believe the messenger has come at last to bear my happy soul away. She clapsed him around the neck, and said, strive to meet me in heaven, and also try to get all your children along. She called for her mother, who was soon present. She clasped her in her arms, and said, O my mother, you lay near my heart, and you are very dear to me, will you strive to meet me in heaven. She also called for all her brothers and sisters, who were brought to her as soon as possible; and she gave to every one, both neighbours and relations, a like admonition. She also caught her step daughter to her breast, clasping her cold arms around her, and said, O Sally, Sally, Sally, I love your soul and body. O mind what your papa says to you, and also your friends, and take care of the children. This scene of ecstasy and joy continued for more

than one hour, frequently clapping her hands together, crying, glory, glory, glory, to my dear Lord and Saviour. I would not care, said she, if there were a thousand to hear and see me at this time. She then became composed, as if her labour of love was finished, and continued so until the next evening.

During this day she spoke but little, unless when spoken to; but her frequent breathings were, Come, my love, and convey me to thy blessed abode. She told her husband in the morning he must not leave her bedside, as it would be the last day she should be with him. He asked her if she was still happy; she said, O yes, happy, happy, and then again would say, Come, Lord Jesus, and come quickly. She asked for water, which she said drank sweet; but soon, said she, I shall drink out of a fountain of overflowing love. In the evening she was somewhat convulsed, and asked what it was that gave her such strength in her weak state. She was told it was the last signal of the approach of death. She said, I do not fear, for I know the staff of the Lord will bear me safe through. Just before she expired, Mrs. B. came into the room and spoke to her, (when she could not speak above her breath) and said, my dear, is your soul happy. Her reply was, O yes, happy, happy, glory to my God. She then desired the room to be kept quiet, and she should soon be gone, and in a few minutes she breathed her last, as if going into a sweet sleep.

The following Epitaph is applicable in every respect to her case.

In dawn of life she early sought her God,
And the strait path of thorny virtue trod;
Fond to oblige, too gentle to offend,
Beloved by all, to all the good a friend;
The bad she conquered by her life alone,
Blind to their faults, severe upon her own.
In others griefs a tender part she bore
And with the needy shared her little store;
At a distance received the world with pious dread,
And to God's temple for protection fled.
There sought that peace which heaven alone can give,
And learned to die, e'er others learned to live.

ON THE GOVERNMENT OF CHILDREN.

Friendly Advice to parents on the Management and Education of Children.

If parents would gain the respect of their families, they must respect each other, and respect themselves; cautiously avoiding whatever may lessen the weight of their authority. But we have heard a mother in the presence of her son make use of expressions of this sort, 'O Ma'am! that boy 'll mind me no more than a post' Now, if a mother will speak thus slightingly of herself, the boy will not fail to make good her words; he will soon use saucy language, and remember—saucy language is sure to lead on to unruly conduct.

You can scacrely begin too early the great work of subduing the will and temper of your children; for if you once allow them to get the mastery over you, it will be very difficult to recover your authority, and to convince them that it is *their* place to submit and *yours* to rule. The more a child is humoured when young, the more trouble he will give as he advances in age; and this will account for those parents that are over-indulgent to their children when little, being often the most severe to them as they grow older: the mother who gives the little one every thing he cries for, will by and by have to strike him to keep his hands from mischief, and make the house quiet.

In the first place, then, do not be always correcting your children; but keep your punishments for important offences, as lying, swearing, dishonesty, indecency, and obstinate disobedi-

ence. 'The *good parent* passeth by those lesser defects which arise from the thoughtlessness of childhood, and not from ill-intention; but in matters of moment none are more zealous.'

2. Do not punish your children according to the vexation you feel yourself, but according to their real faultiness. To have a frock rent, or a pitcher broken, for example, may be a great inconvenience to yourself; but if you punish a child for such accidents as severely as you would for a lie, he will soon dread your displeasure more than the lie which my screen him from it.

3. Never punish a child from anger.—When you do this, you are most probably guilty of a greater fault than that you would correct in your child. 'Stripes unjustly given, more hurt the father than the son; the smart most lights on the striker.'—Passionate correction may lead a child to fear his parents, and outwardly to obey them; but it will leave in his heart a sourness and desire of revenge towards those whom he is most bound to love and honour. But it is sometimes said, 'I could not have the heart to punish in cold blood.' Now, what would be thought of a surgeon, who said he could not perform an operation unless he were intoxicated? It would be thought he had more feeling for himself than for his patient; and so it is with the parents, who, to spare themselves, would punish in anger.

Preserve a *marked difference* between the sabbath and the rest of the week: let your children be taught that buying and selling, sports and games, reading books of mere amusement, and newspapers, where they are are thrown in their way, are employments inconsistent with this holy day. It is grievous to observe how often the benefit of the sabbath is frittered away, under first one pretence and then another. In the beginning, perhaps, a parent will consent just to step to the butcher's or baker's on Sunday morning, because it suits him better than providing for his family on the Saturday night; then a child may chance to please him, and deserves just a half penny that he may get an apple from the stall as he comes from church, and at last the poor boy must have leave to run in the streets, to make one at a game of marbles, or to join his companions at cricket and foot ball. Thus, by little and little, the world is too apt to creep upon us till it 'join Sunday to the week,' and make the first day as much a time of business and pleasure as the remaining six.

Rel. Int.

From the London Tract Magazine.

ANECDOTES ILLUSTRATING THE UTILITY OF TRACTS.

While I was absent from this country my wife gave many tracts away in her neighbourhood, and to ladies who were engaged in visiting families and Sunday Schools. Two instances I shall simply relate in her own words.

"At the back of our house there was generally a riotous assembly every Lord's day, of drunken men and women, fighting and swearing in such a way that the children and I have sat in the house trembling with fear. One Lord's day I selected "The Swearer's Prayer," and "The Lord's Day," and as soon as the usual riot commenced, I climbed up to the top of the wall, taking care not to be seen, and let the Tracts fall upon the heads of the crowd The tumult presently ceased, and during all the rest of the time we lived there it never was renewed.

"When I removed to Rotherhithe there was a house begun to be built next to ours; an old man, who appeared to be the owner, or foreman, was such a dreadful swearer that he frightened every person about him. He cursed the neighbours, and their wives and children, the bricklayers, carpenters,

and laborers, even the very horses and carts, with such awful oaths as I never heard before. One day while he left the building for a short time, I ran in with "The Swearer's Prayer," and laid it down where he was working; he soon came back, and I observed that it was picked up. I never heard another oath from him the rest of the time the building was completing, and all the neighbours took notice of it as well as myself." H. T.

BREACH OF THE SABBATH.

The instances which frequently occur, of sudden deaths of persons in the act of violating the sabbath, are sometimes adduced as proofs of the moral obligation of that day. Perhaps from the dealings alone of God, who "is kind to the unthankful and the evil; and sendeth rain on the just and on the unjust," it would not be easy to prove a general duty. But the duty being once ascertained from the word of God, is sometimes enforced in a peculiarly awful manner upon the neglecters of it. To die suddenly in the act praying would not induce any suspicion that he who thus died was a hypocrite; for this perhaps is the employment in which most thinking persons would wish at last to be found. Nor would any servant of Christ think it an ill omen, to be taken away, while engaged in any part of his Master's business. But to be hurried to the judgment seat of Christ, with an oath on the tongue, is what the most hardened sinner would not desire. All, however they may live, wish to die the death of the righteous. The Recorder and Telegraph contains the following:

"*B*——, *July* 22, 1825.

"MESSRS EDITORS,—I have to inform you of an affecting and awful Providence, which occured about three miles from this place the present week.—On SABBATH morning last, a Mr. Loomis, of Russell, took his little boy with him to the water, for the purpose of "teaching him to swim." Having waded out to a great depth, with his son clinging around his neck, and commencing the operation of swimming, his son became affrighted, and in the strong eagerness of his fears clung so closely around his father's neck, as that he was unable to extricate his grasp.—He was strangled, and father and son sank together in the arms of death!

"There must be a meaning in such appalling judgments! Good men have indeed suddenly died on the Sabbath, but it was in the execution of pious duties. The house of God has sometimes, though rarely, been smitten with the bolt of heaven; but it was a holy place! Bad men (how different the case!) are struck with death, in the very act of *transgression*—bad houses are destroyed as the sinks of iniquity. To the good man it is a happy release from a state of conflict—to the bad, the commencement of endless pain.—In the former case it is a mercy—in the latter, a JUDGMENT. Let not the infidel deny it."

Events of this nature are very striking, and ought to be remembered by those who do not value the Sabbath enough, on its own account, to keep it sacred. There is, indeed, sufficient evidence that it cannot be violated with safety. The sin of blasphemy and many others, though enormous, it may not be possible always to punish on the spot, without a deviation from the usual course of Providence. But the amusements which commonly tempt men to violate the Sabbath, such as swimming, sailing, riding, &c. in their own nature dangerous, are peculiarly so, when engaged in with that heedlessness and disregard of consequences, which the breach of a divine command supposes. *Rel. Int.*

Admirable reproof.—A certain sea captain, who was, at times, awfully profane, came on deck one day at sea

and in giving his orders, several times took the name of God in vain: a pious sailor standing by, was observed every time to make a low and solemn bow. On being petulantly asked why he did so, he replied, that he never heard that great name mentioned but it filled his soul with reverence and awe. The captain, deeply sensible of the reproof, immediately reformed, and has since become hopefully pious!—*Mar Mag.*

MR. WOLFF AT MOUSSUL.

The London Jewish Expositor for June contains a continuation of Mr. Wolff's Journal, from the 19th March to the 11th April, 1824. At the former date he was at Moussul, commonly called Mosul, a large city of Turkey, on the west bank of the Tigris, in Lat. 36. 20. N. and Long. 42. 8 E. The population is about 35,000, consisting of Arabians, Turks, Kurds, Armenians, Greeks, Maronites, Persions, and Jews. The Nestorian Patriarch of Syria resides near the town. The inhabitants receive merchandise from India by way of Bassora, and from Europe by Aleppo; they also carry on considerable manufactures of cotton, particularly *Muslins*, said to be named from this place. About one mile from the city, on the opposite bank of the river, are mounds similar to those of Babylon, supposed to be the site of ancient *Nineveh.*

Mr. Wolff called on the chief Rabbi of the place, where he found three other rabbies, and saluted them in Hebrew. They inquired whether he came from the river Sambation to bring them good tidings of the Messiah, and having learnt that he was from "the land of Israel, from Jerusalem and Aleppo," asked him "what do our brethren at Jerusalem say of the Messiah; will he soon come?" They expressed the most earnest desires for his appearance, to deliver them from the grievous oppressions of the Turks, which they suffered on account of the abundance of their sins. To Mr. Wolff's question, whether they had read "the Gospel of Jesus Christ who was crucified for our sins at Jerusalem, and who is the true Messiah," the Master of the Jewish College at Moussul, who is about sixty years of age, replied, my grandfather bought an Arabic Gospel from a christian priest, and copied the whole of it with Hebrew characters, in order that the disciples of the wise might read and examine it in the college.—He read it continually, and when he died, he left it as an heritage to the college, but none hitherto has followed his example. I shall now read it, and will compare it with the Hebrew translation which you have given to me." This conversation, which was carried on in Hebrew; attracted a crowd of Turks and Syrians. Mr Wolff returned with the Syrians to the residence of their Bishop, where many other Jews of respectability called on him and read the Hebrew Gospel in the presence of the Syrian Bishop, and many other Syrians, and explained to the Syrians the meaning of it in Arabic: my brethren, says he, expounded the Gospel to christians! The Syrian Bishop said he had never witnessed such a scene before, nor seen such a traveller as Mr. Wolff.

There are at Moussul 200 families of Jews, who have one Synagogue, one college for young men, and one High Priest. The Syrians have one Metropolitan, nine Priests, and six churches. They have several schools, in which the children learn Arabic, Siriac, and Kurshun. A part of the Syrians are of the Catholic faith. They have two great convents in the neighbourhood of the town. All the christian denominations at Moussul evinced a great desire to have the scriptures; which Mr. Wolff could not supply them.

From Moussul Mr. Wolff proceeded to Alkush, a little village eight hours distant, inhabited by Chaldeans, who are Roman Catholics. The grave of

the prophet Naham is there, to which the Jews from Moussul and Bagdad perform their pilgrimage. The Nestorians, a sect of christians who are free in a great measure from the superstitions of the Catholic and Greek churches, live in great numbers in the mountains around Alkush. They do not permit the Catholics to enter their territories. *Fam. Vis.*

HAYTIEN INDEPENDENCE.

The Republic of Hayti, after a struggle of 30 years, in which it has surmounted the obstacles of foreign invasion, domestic despotism, faction, and civil war,—has at length obtained a recognition of its independence from the only power which was interested to oppose it—the government of France. A treaty to this effect, has been duly signed by the French and Haytien Commissioners. But for this the Haytiens have a price to pay of 30,000,000 of dollars. The treaty has, however, been received by them with universal joy. The whole world has reason to rejoice with them. One nation descended from Ham, and bearing the African colour, is now thought worthy to be admitted into the company of the descendants of Japhet. This is the beginning—the end will, sooner or later, we hope very soon, follow. All the nations of the earth, of whatever climate or complexion, will be civilized, christianized, and be as Hayti is. *Reli Int.*

THE CREEKS.

General Gaines ascertained that the party in the Creek nation, hostile to the Treaty for the cession of their lands, consisted of "forty-nine fiftieths of the whole of the chiefs, headmen and warriors." A treaty made against the will, and without the least concurence, of so large a majority, would seem to have been *ipso facto* void; a nullity; and incapable therefore of being rendered in any degree valid or available by the ratification of the President and Senate. It must be adopted by the Creek nation, fairly and adequately represented, before an attempt can be made, with any shadow of justice, to carry its provisions into effect. *Nat. Gaz.*

The Governor of Georgia, in consequence of receiving the communication from Gen. Gaines, has countermanded his orders requiring a portion of the militia of that state to hold themselves in readiness to march against the Indians.—

Charleston Courier.

Slave Trade.— European avarice has been glutted, says the London Evangelical Magazine, with the murder of 180,000,000 of blacks, since the commencement of that horrid traffic of the CHRISTIAN WORLD, the SLAVE TRADE!! When will the time come, that men, *calling themselves Christians*, will *act* as if they believed "that God hath made of one blood all the nations of men."

From papers submitted to the House of Commons on the subject of the slave trade, says the Boston Patriot, it appears that, with the exception of the Government of the Netherlands, not one of the European Governments that have affected to conspire with the British Government in the suppression of that traffic, has kept faith. The traffic is carried on, under the flags of France, Spain, and Portugal, in the most extensive mode, and with little disguise.

A serious riot occurred the week before the last, among the negroes at Alexandria, in Virginia. Their excitement was directed against the dealers in slaves, and after much scuffling between them and the peace officers, a number of the most prominent were secured her trial.—*Nat. Gaz. Aug.* 6.

The editor of the Genuis of Universal Emancipation has obtained from

the custom house, information of the number of slaves transported from Baltimore to New-Orleans since the 25th of March last. They amounted to 199 in seven weeks, and were shipped in four vessels. The brig Lady Monroe carried away 99. *ib.*

OFFICE OF THE COLONIZATION SOCIETY.

Washington, July 28, 1825.

The Managers of the American Colnization Society have determined to despatch a vessel with emigrants and supplies to Liberia early in September. All *Auxiliary Institutions, Clergymen* who have taken up collections to aid the African cause, and the *Charitable* throughout the land, are respectfully and earnestly invited transmit to Richard Smith, Esq. Treasurer of the Board, Washington, such donations as they may have in hand, or find it possible to obtain. Articles of Clothing, Agricultural and Household Implements and Utensils, will be most acceptable, and may be deposited with Philip E. Thomas, Baltimore; John M'Phail, Norfolk; or William Crane, Richmond; or with the Secretaries of Auxillary Societies.

By order of the Board:

R. R. GURLEY, *Resident Agent.*

Effects of Canal Navagation.—We have understood, says the Raleigh (N. C.) Register, from an intelligent source, that flour manufactured on Lake Erie, has been sold at Newbern in this State, for $5 50 per bbl. Every one asks, how it is possible, that it should be brought so great a distance and be disposed of at such a low price? The answer is, *Canals* It is brought through the famous Canal of New-York—thence 160 miles down the North River to the City of New-York, and thence by sea to Newbern. The distance of Raleigh from Newbern, is 120 miles—the carriage of a barrel of flour from one place to the other is $2; a much larger sum than is paid for freight from Lake Erie to Newbern, a distance of at least 1200 miles.

UTICA, N. Y. August 1.

"The *canal*, I understand, will be completed about the middle of September, when we shall have an uninterrupted water communication from N. York to the immense regions of the West.

"The whole amount of toll in the month of May, was 100.000 dollars! and but little short of that sum in June. It must be remembered, however, that those are the most important months for business. I stated to you last year, that when the canal should be completed, the next year's toll would be 600.000 dollars I am now satisfied my expectation will be realized—the toll this year will be about 500,000 dollars."

American Ornithology.—Mr. Charles Lucien Bonaparte has published in this city, says the Philadelphia Franklin Gazette, the first volume of his Supplement to Wilson's American Ornithology, in a style worthy of the subject. Mr. Say's Entomology was supposed to be the most splendidly executed book that had appeared from the American press. Wilson's work, until Mr. Say's took the lead, but Mr Bonaparte's exceeds in magnificence both of these publications.

SPOT IN THE SUN.—A correspodent of the Baltimore Gazette, mentions that there is at present a very large spot on the disk of the sun, about half way between its centre and its south east limb. The spot is visible through a telescope of very moderate powers, a common spy glass, or indeed a piece of burnt glass, particularly at any time near sunrise or sunset.

From the Family Visitor.

HEBREW SONG.

THE MOTHER OF MOSES DEPOSITING HER CHILD IN THE RUSHES.

FAREWELL my babe! thy mother's heart
Has sighed o'er thee in vain!
No longer can her cares impart
A respite to thy pain.

I see thy little bosom heave
With some unconscious wo;
As if thou didst already grieve
With those thou can'st not know!

And well may Israel's awful doom
Cloud e'en the infant's face;
For mis'ry's deep and rayless gloom
Wraps her devoted race.

Lie there my child! thy little bark
May wander on the wave;
But He who gives compassion's spark
Can teach some heart to save!

If on the restless billow tost
By my despairing hand,
Thy precious life could not be lost
Without His high command!

But where the waving rushes shade
Thine unprotected head;
Thou art in present safety laid
Upon a verdant bed.

Affection still shall hover near
To watch thy hapless state;
And Oh! some rescue may be near
E'en while I mourn thy fate.

When Israel left Jehovah's path
And sought another god,
He made her feel the direful wrath
Of His avenging rod!

But when her contrite bosom glows
With penitence sincere;
He who the heart's deep sorrow knows
May come perhaps to cheer!

From the Family Visitor.

THE WATERS OF MARAH.

WHILE in this world of care and strife
We drink the bitter stream of life,
How oft thy hand in mercy brings
The healing branch to sorrow's springs.

How oft, when faint and sad we roam
Far from our dear and destined home,
Dost thou in pity point the way
And cheer us with thy heavenly ray.

When darker grows the troubled scene,
And sorrow's darts are swift and keen;
When all the hopes of life are gone;
Thy comforts ever are our own.

If from thy side we wander forth
And mingle with the sons of earth,
Thy voice is heard with soothing sound,
To warn us from forbidden ground.

While Pilgrims in a foreign land
We feel thine own protecting hand;
And when our frames in dust shall lie
We'll meet thee in eternity.

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